

DEC 19 1910

THE CLASSICAL WEEKLY

Entered as second-class matter November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 3, 1879

VOL. IV

NEW YORK, DECEMBER 17, 1910

No. 10

Some of the weary folk of Chicago and Milwaukee have formed a colony on the shores of Phantom Lake, whither they resort to escape the turmoil of every day life and to listen now and then to inspiring utterances from different sources. During last summer this club was addressed by George R. Peck, late President of the American Bar Association, a very distinguished lawyer and now general counsel of the Chicago, Milwaukee, and St. Paul Railroad. The address, on the Kingdom of Light, is published in *The New York Times Book Review* for October 23.

Mr. Peck, after alluding to the numerous occupations which engross the attention of the members of the club and tend to distract them from the consideration of that which is lofty and ideal, proceeds to a plea for the continuous cultivation and enjoyment of the intellectual side of life and for greater attention in all departments of our national existence to the culture of the ideal as opposed to the material. While he is not speaking particularly of classical training, so much of what he says has direct bearing on much that we classicists claim, that I have thought it worth while to quote from his address at considerable length.

I suppose that more than half the literature in the world consists of good advice—the rest is the story of many stumblings by the way, many mistakes, many failures, with here and there glimpses which leave but little save the ever unsatisfied inquiry—

Whither has fled the visionary gleam?

Where is it now, the glory and the dream?

And this is the lesson I would give: Dwell in the Kingdom of Light. And where is that kingdom? What are its boundaries? What cities are builded within it? What hills, and plains, and mountain slopes gladden the eyes of its possessors? Be patient, my fellow Phantoms. Do not hasten to search for it. It is here. The Kingdom of Light, like the Kingdom of God, is within you. And what do I mean by the Kingdom of Light? I mean that realm of which a quaint old poet sang those quaint old lines:

My mind to me a kingdom is—
Such perfect joy therein I find,
As far exceeds all earthly bliss.

I mean that invisible commonwealth which outlives the storms of ages; that state whose armaments are thoughts; whose weapons are ideas; whose trophies are the pages of the world's great masters.

The Kingdom of Light is the kingdom of the intellect, of the imagination, of the heart, of the spirit and the things of the spirit.

I have appealed to you for what I have called the

intellectual life. By the intellectual life I mean that course of living which recognizes always and without ceasing the infinite value of the mind; which gives to its cultivation and to its enlargement a constant and enduring devotion; and which clings to it in good and evil days with a growing and abiding love. . . . Do not misunderstand me. I do not expect, nor do I think it possible, that the great majority of people can make intellectual improvement their first or only aim. God's wisdom has made the law that man must dig and delve, must work with his hands and bend his back to the burden that is laid upon it. We must have bread; but how inexpressibly foolish it is to suppose we can live by bread alone.

Modern life is a startling contradiction. Never were colleges so numerous, so prosperous, so richly endowed as now. Never were public schools so well conducted, or so largely patronized. But yet, what Carlyle perhaps too bitterly calls "the mechanical spirit of the age" is upon us. The commercial spirit, too, is with us, holding its head so high that timid souls are frightened at its pretensions. It is the scholar's duty to set his face resolutely against both.

I can never be the apostle of despair. The colors in the morning and the evening sky are brilliant yet. But I fear the scholar is not the power he once was, and will be again when the twentieth century gets through its carnival of invention and construction. We have culture; what we need is the love of culture. We have knowledge; but our prayer should be, "Give us the love of knowledge".

And now you are scornfully asking: "Do you expect men to earn money by following these shadowy and intangible sentiments, which, however noble, are not yet current at the store and the market? We must eat though poetry and art and music perish from the earth". Yes, so it would seem, but only seem. I cannot tell why, but I am sure that he who remembers that something divine is mixed in him with the clay, will find the way open for both the divine and the earthly.

In the Kingdom of Light there are friendships of inestimable value; friendships that are rest unto the body, and solace to the soul that is troubled. When Socrates was condemned, how promptly his spirit rose to meet the decrees of the judges, as he told them of the felicity he should find in the change that would give him the opportunity of listening to the enchanting converse of Orpheus and Musaeus and Hesiod and Homer.

Such companionship is ours, through the instrumentality of books. Here, even in this Western land, the worthies of every age will come to our firesides; will travel with us on the distant journey; will abide with us wherever our lot may be cast. And the smaller the orbit in which we move, the more contracted the scale of our personal relations, the more valuable and the more needful are these sweet

relationships which James Martineau so aptly calls "the friendships of history".

The dwellers in the Kingdom of which I am speaking are hostages to art and letters, to high aims and noble destinies. They may forget, they may be false, but if some are not faithful, truth and liberty and the best of civilization will be lost, or in danger of being lost.

It is because I believe so strongly in the saving power of the intellectual life upon the institutions of society, and upon the welfare of individuals, that I plead so earnestly for it. The fortunes of science, art, literature and government are indissolubly linked with it. The centres and shrines of the most potent influences are not the seats of commerce and capital. The village of Concord, where Emerson, Hawthorne, Alcott and Thoreau lived, was, in their day, and will long continue to be a greater force in this nation than New York and Chicago added to each other. Let us rest in the assured faith that, whoever may seem to rule, the thinker is, and always will be, the master.

We have had plenty of testimony from all quarters as to the value of classical training for men of science, and engineering, and men of business, but we are inclined to lay little stress on its value for the man of leisure, or rather for the leisure moments of the man of affairs. After all there will come a time in most men's lives when the steam begins to run low and the energy grow weak. At that time they must fall back upon the stores accumulated in youth and luckless is he who either did not accumulate such stores or has ceased to husband them. Little mental satisfaction can be secured from the outlook of novels or other ephemeral literature with which our presses teem. It is the great, the lasting, the ideal, to which one must turn for that which has the power of eternal life. It may seem idle to emphasize this, but after all, culture is of more value than bread and meat and it is particularly important that this should be remembered at a time when the educational authorities of the city of New York are about to curtail still more the possibilities of Greek study of the young for whose education they are responsible.

G. L.

SOME REFLECTIONS ON THE TEACHING OF THE CLASSICS¹

One of my favorite quotations runs as follows: Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceful fruit of righteousness unto them which are exercised thereby. I have diligently sought to be exercised by the chastening contained in the oft-repeated assertion, made as frequently by lovers of the Classics as by their foes, that the teaching of the Classics is singularly ineffective. The columns of THE CLASSICAL WEEKLY have contained laments of this sort, repeatedly, even in recent is-

¹ I began this paper as an Editorial, but it soon proved too long for such purpose.

sues. It is indeed good for us to humble ourselves to the dust, to feel that we are most unworthy creatures, undeserving of the fair classical inheritance into which we have entered, that we may through such chastening enter finally into the peaceable fruit of righteousness. Yet, lately, as I have read such castigations, I have been minded to exclaim colloquially, with Horace's slave, *Ohe iam satis est*, or, more elegantly with Nerissa, "they are as sick that surfeit with too much as they that starve with nothing". In a word, I am beginning to feel that chastening may be carried too far, and that self-abasement may cease to be a virtue.

Now I would not for the world do aught or say aught that would make teachers of the Classics so well content with themselves and their work that they will cease to examine themselves, to see whether they be indeed worthy of places as men-servants and maid-servants in the temple of the Humanities; for such self-satisfaction is next door to death. But I am venturing to ask them, for a little while, to see themselves as another, a distinguished teacher of modern languages, sees them, that they may realize, if but for a moment, that they are not, after all, wholly dead in trespasses and sin, but have in themselves, mayhap, the seeds of life, and a hope of attaining life yet more abundantly.

In September, 1907, in *The School Review* 15:513-534, there was an article by Professor C. H. Grandgent¹ of Harvard University, entitled *Is Modern Language Teaching a Failure?* To this question, with its very familiar sound, the author renders an affirmative answer. For the general backwardness of American pupils, as compared with pupils of the same age in Europe—a backwardness seen in other matters, not merely in linguistic studies—Professor Grandgent advances three explanations. First, from the age of six to eighteen, the European child is in a state of bondage, subject to most rigid discipline, knowing no occupation but study; "for the American youth of that age school is merely one element in a highly variegated existence". Inefficient school administration has its baneful effect; in most communities, says the author, "public instruction is directed by a committee chosen by parents, who in turn are controlled by their children", the result is "a kind of indirect educational self-government which makes strict standards impossible". Secondly, the foreign child has every inducement to study, to fit himself for the grinding competition of actual life; in America the child does not study, because there is no incentive for study: under prevailing methods of administration "nothing

¹ Professor Grandgent writes with the knowledge of one "who has had opportunities to study the question from the standpoint of a college instructor in elementary French and German, from the comprehensive experience of a director of all the modern language instruction in the public schools of a large city, and finally in the capacity of Chairman of the Romance department in a great university" (518).

but death can prevent him from getting his diploma", because nothing is really exacted of the student as a condition precedent to obtaining his diploma. Thirdly, in France and Germany teachers are better equipped. Professor Grandgent regards this as the least important of the three explanations, and sees a very gratifying improvement in American schools in the teachers of modern languages.

At the beginning of his paper Professor Grandgent had commented on the tendency of teachers of modern languages to deny, absolutely, value to the work done under earlier instructors; the high school teacher regards as footless the attempts made to impart a little German in the grammar school and the college instructor in French or German wishes with a sigh that his pupils had never studied French or German at all.

Let me quote now Mr. Grandgent's words (518-520¹):

In school and college alike one significant fact constantly obtrudes itself—namely, that the previously mentioned denial of the worth of all foregoing instruction in a subject—constantly on the lips of modern language teachers—is seldom or never heard from the mouth of an instructor in classics or mathematics. In these older topics one often hears, to be sure, complaint and impatient criticism; but only in very exceptional cases does the work done under a predecessor appear wholly fruitless. The steps may be slow, but they are sure; at each promotion the scholar has added a definite acquisition to his sum of knowledge. In the other new subjects, however—such as "science", history and English composition—the efforts seem, judging from such comments as one may gather in the course of years, to be fully as futile as in French and German. An eminent professor in a scientific school has been heard to declare that he would rather have, as advanced students of applied science, men who had devoted themselves to Latin than those who had spent their time on scientific studies; and his voice is one of many. College instructors in English are sometimes heard to regret that their students ever tried to write English at school. It appears to be the unanimous opinion of college professors of modern languages that their best pupils are those whose school years were given mostly to Latin and Greek, while their poorest are those in whose previous curriculum French or German or "science" was the principal factor. On the other hand, the boy from a good classical school finds that his college Latin, Greek, and mathematics are the natural continuation of what he has already acquired; and his instructor, with no great upsetting or reviewing, simply takes him on from the point he has reached under the guidance of his former teacher.

It would seem, then, if our data and inferences are correct, that Latin, Greek and mathematics are so taught as to allow but little waste in the passage from one teacher to another, while in other subjects the apparent or real loss is most discouraging. Furthermore, school study of the classics furnishes not only an excellent basis for further work along the same line, but also the best foundation for

¹Sometimes it is not a pain—*dis gratias*—to see ourselves as others see us.

studies of a different character; while modern language courses, in common with "science" and some other topics, far from fitting a pupil to take up new branches of study, do not adequately prepare him to continue what he has begun. It is likely enough that French and German, as taught today, are more effective than most of the other new studies, but they are still vastly inferior to the classics. And inasmuch as the modern tongues to a considerable extent have replaced Greek and Latin in the secondary-school curriculum and in the ordinary college training, we cannot regard any instruction in them as satisfactory which does not produce results comparable to those derived from the study of the old humanities.

Professor Grandgent then asks whether the modern languages are inherently inferior to the ancient as means of mental discipline or whether their inferiority thus far is due to causes that can be overcome, in a word to defective teaching. Naturally, he holds that the modern languages "can be used to good purpose in education", provided the teachers of those languages learn the obstacles which have thus far prevented success. He continues (520-521):

From time immemorial until our own generation the fundamental discipline of educated men throughout the civilized world has been derived from Latin and Greek, with more or less admixture of mathematics. The great writers, the imposing figures in history, the mighty scholars of every type have formed their intelligence on the classics; all that we revere in the intellectual past derives from that abundant source. The majestic tradition of classic study gives to the old humanities a dignity that newer branches of learning can never attain, unless it be after centuries of like achievement. In the far-distant future we may picture a time when French and German will be invested with the glory of ancient and perennial success; but that thought affords us no present help, save the gift of an ideal toward which our efforts may converge, a faith that may brighten the hours of discouragement. Under the conditions that face us today we can not hope that either pupils or teachers will approach our modern tongues in a spirit of reverence comparable to that which properly hallows the study of Greek and Latin. We must respect our subjects; we must, if we can, make our students respect them; but that respect will at best fall far short of veneration. Hitherto the living languages have not enjoyed even the moderate consideration that justly belongs to them; and the slight esteem in which they have been held is due mainly to the short-sighted policy of pedagogues who have too often sacrificed the substantial to the showy, the facile, and the frivolous. If we wish others to take us seriously, if our pupils are to devote sober attention to our instruction, we must set a high standard for ourselves. . . . On this score, then—the honor in which our department of learning is held—we cannot, for long ages, equal the classics; but we can distinctly improve our present position.

Next follow, on pages 521 ff., some remarks on the teaching of modern languages, from which, *mutandis mutatis*, the teacher of the Classics may learn much. There are also several energetic pages (523 ff.) in which Professor Grandgent takes issue with the received notion that the modern languages are easy;

that notion, from his point of view, has worked harm, by leading students to think that there is no need to study the modern languages seriously and vigorously. I think he overstates his case here, but all that is beside my present purpose. On page 526 there are some very sensible sentences which dispose, I think, completely of the claim that the study of the modern languages is likely to be of "practical" value; to Professor Grandgent the argument that pupils should study French and German to learn to speak them is anathema. I quote his words again (526-528):

Let us look at the matter from another side. The modern tongues have been introduced into schools and colleges mainly as a partial or total substitute for the classics. Now, as I have said before, it is through the classics that the man of European stock, from ancient times almost until our own day, has received his mental discipline: it is they that have taught him how to observe, how to discriminate, how to reason, how to remember; they have afforded practice in analysis and synthesis; they have cultivated the taste and broadened the horizon. It is they that have given man the intellectual power to cope with any problem that may confront him; it is they that have made him an educated being. Among the other topics that our children study, mathematics stands forth as affording a part, but only a part, of the necessary discipline: they teach concentration and accuracy, but not much more; and there is no indication that mathematical study will increase as Greek and Latin dwindle. Natural science and the host of minor subjects recently adopted, while they impart interesting and sometimes valuable information, furnish none of the requisite training. It is to modern languages that we must look for the shaping of that strong, versatile, well-rounded intelligence without which civilized man will relapse into barbarism. Perhaps, in spite of the best endeavor, French and German will prove inadequate means; if they do, either the classics must be restored or another discipline must be found, else our race will degenerate. At all events, we must see to it that they have a fair trial. We have a duty and a glorious opportunity. Our object must be the discipline of the mind, the training of observation, judgment and memory, the development of esthetic discrimination and enjoyment, the opening of a wider outlook on the world, the cultivation of a love of good reading. If we strive with all our might for these things, we shall soon find, I am sure, that our own work will assume a new dignity, our pupils will face their books with a better spirit, our department will deserve and win respect which it has never enjoyed before; and, lastly—as a by-product, so to speak—our scholars will learn a great deal more French and German than they ever acquired when the mastery of these languages was their sole ideal.

The long vogue of the classics has given them more than an exalted position and a superior array of textbooks; it has provided them with a consistent, effective, and long-tried system of instruction. In our groping we may find a guide in the traditional practices of our elder companion; or, to speak concretely, the French teacher may learn something by occasionally looking in upon his colleague next door. It cannot be repeated too often that Latin instruction has been a success; for a thousand

years or so it has been the one conspicuous success in the field of education. Our successes are still before us. A modestly receptive frame of mind is the appropriate one for us when we are face to face with classical practices. When the living tongues first began to supersede the ancient in our schools, their advent was accompanied by a spirit of enthusiastic innovation similar to that which quickened the Romantic movement in art. There was the same talk of bursting narrow bonds, discarding outworn tradition, and returning to nature. The Romantic ebullition has subsided, leaving, however, some permanent and beneficial mementos of its passage. So it has been with the Romantic period of linguistic pedagogy: the excitement is calmed, the extravagant claims of iconoclasts are exploded, the revolutionary spirit has abated, the allurements of the new no longer blind us to the abiding worth of the old. Something, however, we have gained: the conviction that language is a thing alive and that its inherent interest must be utilized as the best incentive to study. Our experience has profited our classical brethren as well as ourselves; and if we examine their policy today, we shall see that while it has suffered no fundamental alteration, it has grafted upon itself some of the fruits of neo-linguistic theorizing. It has not, however, fallen into the error of believing that all difficulties can be solved by a formula—that will-o'-the-wisp which has led us on such mad chases. The idea that there is a pedagogic panacea, a sovereign method that can make everything right, is a fallacy that we have now well-nigh outgrown, although it still smolders, and sometimes crops up where one would least expect it.

But Latin tradition . . . has the very positive merit of doing one thing at a time and doing that thoroughly; of building only a firm foundation; of never stepping forward until the present foothold is secure. That, with a fitting sense of the subject taught, and an unquestioning faith in the utility of every part of it, is the most valuable lesson that our classical colleagues can teach us. In our eagerness to hurry on to the things that seem practical and interesting, we almost invariably neglect those prosaic fundamentals without which there can be no real progress—nor even genuine, sustained interest, because there is no understanding. The inflections of the verb, the use of pronominal forms, the significance of tenses and moods, the meaning of connectives afford the indispensable clue to the foreign sentence: to proceed without them is as futile as to engage on mathematical operations with no knowledge of the signs of addition, subtraction, multiplication and division.

Here I am in most hearty sympathy with Professor Grandgent; indeed, every teacher of the Classics must be. I am fond of saying to the members of my large Freshman Latin prose class that most of their difficulties in the writing of Latin are due not to the difficulty of Latin nor yet to their ignorance of Latin, but to their ignorance of English. The weak sisters are those who do not know a passive from an active voice, who have no conception of the case of "governor" in such a sentence as "He was appointed governor of Porto Rico". Some of these students have no business in high school or college at all; they would not be suffered to remain in either high school or college, were it not

that there is much truth in Professor Grandgent's declaration that in our educational system nothing but death can prevent the student from getting his diploma or his degree. But much of the inability of our students is traceable directly to the ineffective and wholly misguided instruction (save the mark) in English. I often wonder whether the teachers of English—or rather those who have controlled the teachers of English—have not consciously and deliberately, in their avoidance of grammar, parsing, etc., sought to avoid the odium philologicum under which the Classics had suffered, because in them so large a rôle had of necessity been played by grammar in its various forms. In olden days the Hebrews thought it a hardship to be obliged to make bricks without straw. Yet, in our high schools boys and girls who know no grammar worth mentioning—who have had no chance indeed to learn grammar systematically, because they have had in their hands in successive terms different grammars prepared by as many different Superintendents or principals, all members of the administrative machinery—are set to read such things as Macbeth, which even a highly trained linguist finds it hard, if he is honest enough to admit the truth, to read, and which even he in many places cannot construe, because, with all its splendor, it is in places not really sound English at all. What is this but to build bricks without straw? One thing that Classical Associations might well do, it seems to me, if teachers of the Classics could be awakened sufficiently to a sense of their duty and their privilege of organizing, is to demand, in tones that can and will be heard, that the teachers of English shall carry their fair share of the burden of the linguistic training of pupils in school and college; as matters stand today they shirk much of their duty, with results that, were they wise enough to see the truth, are as disastrous to themselves and their cause as they are to the cause of the modern languages other than English or to the cause of the ancient languages¹.

(To be continued.)

CHARLES KNAPP.

REVIEWS

An Outline History of the Roman Empire (44 B. C.-378 A. D.). By William Stearns Davis. New York: The Macmillan Co. (1910). Pp. 222. \$45.

No one can question the propriety of dealing with a period like that of the Roman Empire separately, whether the treatment is approximately complete or briefly elementary. How well conciseness can be combined with precision and fullness we have been shown in Swoboda's little Griechische Ge-

schichte (1907), in the Göschen series. But it is open to very serious doubt whether it is worth while to write even a short manual in order to meet the needs of college students of mediaeval history who *ex hypothesi* have no other knowledge of ancient history. If the preface of Professor Davis's book had not acquainted us with this postulated ignorance, such a note as that on p. 9, to the effect that the consuls were the magistrates of the old Republic and were elected annually, would have made it clear. It might be suggested that college students are scarcely ready to take up mediaeval history, until they know a little more than the political changes in the Roman empire between 44 B. C. and 378 A. D.

Within the limits which he has set himself, Professor Davis produces a result acceptable enough. In the two hundred odd pages, we get a rapid sketch of the emperors, a brief characterization of each of them and a glance—quite adequate for the purposes of the book—at the constitutional and economic organization of the State. More than in most handbooks, the reader will receive an intimation of the modifications which historical researches have brought into our estimation of the character and capacities of such men as Nero, Domitian, Tiberius and others.

When the Roman empire began and ended is, to be sure, largely a subjective question. Professor Davis begins his book with the murder of Julius Caesar—with dubious justification. The empire, much more properly, may be said to have begun at the Rubicon or at Philippi, unless, indeed, it goes back to Sulla or even to Gaius Gracchus. The Ides of March is an incident, highly dramatic and eternally interesting, but of minor importance. If the book began, as most such books do, with the establishment of the régime of Augustus, it might have been possible, in the space so saved, to have carried the story through the reign of Theodosius—really, an epoch-making reign both for the real establishment of Christianity as the state-religion and the permanent division of the empire.

One may not ask in a book of such modest pretensions evidences of independent research. It is not strange, therefore, that the errors current in handbooks should be repeated here. The edict of Caracalla, the *constitutio Antoniniana*, did not (p. 138) confer Roman citizenship upon all the free-born of the empire. Some classes such as the *peregrini dediticii* did not come within its provisions. Again, it is extremely unlikely that the legal proceedings against the Christians were based on the law against unauthorized *collegia* (p. 170). It has been convincingly established by Mommsen that Christians were directly prosecuted as *maiestatis rei* upon the mere confession of the *nomen Christianum*.

Besides these, however, there are misstatements of various degrees of incorrectness, which seriously

¹There are some signs of an awakening of those responsible for the study of English in the schools. As noted in *The Nation* of March 1, 1909 (p. 323), the new requirements in English, as laid down in the Report of the National Conference on Uniform Entrance Requirements in English, "lays somewhat more stress on formal Grammar".

impair the value of the book. Few, it is true, are quite so hopelessly wrong as that on p. 112, concerning the redaction of the edictum perpetuum by Julianus, in which there is scarcely an accurate phrase. The rest may perhaps be called minutiae, but they make it impossible for Professor Davis's book to be considered an especially careful piece of work.

Let us take some instances. Trajan's attitude toward the proposed organization of *fabri* in Nicomedia (p. 106) was a special measure for that province, and no indication of a general policy of that emperor. The rebellion of Bar Kochba did not arise in the way indicated on p. 111 nor would any one suspect from the account given that only a minority of the Jews in the empire could or did take part in it.

Further, it is erroneous to say that the *princeps* in theory was a new magistrate added to the old republican magistrates (p. 28) or that the equites were the jurymen in the regular Roman courts of this period (the early Empire, p. 35). With the decury of *ducenarii* added by Augustus, the statement is only true in a qualified sense. Nor was the title *imperator* confined to the princeps as early as p. 29 would indicate. It was still borne in 29 A. D. by the proconsul of Africa.

The quarter added by Hadrian to Athens was not "gratefully called 'The City of Hadrian'" (p. 115). The inscription on the arch of Hadrian, which evidently was in the author's mind, had a totally different application. Nor does Professor Davis correctly interpret the presence of the statue of Christ in Alexander Severus's private chamber. With the statues of Abraham and Orpheus, it typified the emperor's syncretistic religious attitude, something, by the way, in which Elagabalus anticipated him.

It is a drawback to find no colored maps. Otherwise the little book, with its convenient form and attractively clear print, is, in externals, all that can be desired.

NEWTOWN HIGH SCHOOL, New York City.

MAX RADIN.

Selected Orations and Letters of Cicero. Edited, with Introduction, Notes, Vocabulary, and Index, by Harold Whetstone Johnston, revised by Hugh Macmaster Kingery. Chicago: Scott, Foresman and Co. (1910). Pp. 432+120. \$1.25.

Perhaps the feature of this book which will appeal most strongly to the majority of teachers is the inclusion of selected passages from Sallust's *Bellum Catilinae*. The dry philosophizing in which Sallust indulges at the beginning of his narrative is omitted entirely. The more interesting parts, such as Caesar's speech, and the powerful harangue of Cato, which had more influence upon the Senate's decision than Cicero's own oration, are given in full. There are many advantages in having such material

ready at hand. Sallust's vivid story will add life and interest to the study of Cicero, and at the same time, the student will acquire, in a comparatively easy manner, a more accurate knowledge of a very important period of Roman history. Also, it will give the teacher an excellent opportunity of drilling his class in sight translation, and make his own work more pleasant by thus enabling him to teach something a little outside of the ordinary routine¹.

Another side of Cicero can be learned by reading the twenty-one letters which are also found in this book. Is, however, any important object gained by putting particular emphasis upon those pitiable letters which he wrote during his exile? For some mysterious reason, they are found in most of the school editions of Cicero which include any of the letters at all. Like the Oration for Marcellus, they often give immature students a distorted idea of the real man.

The notes are excellent, both in quality and quantity. A student who has been well grounded in Caesarian grammar should be able to understand them all and retain the greater part. It would be reasonable to hold a class responsible for all of the notes explanatory of the text assigned. This would put an end to that haziness in the student's mind concerning what he is supposed to know, a state of affairs which Professor Johnston rightly considers a grave fault in our classical teaching. Some teachers would object to the position of the notes at the foot of each page of the text. This objection is met by the use of separate texts in the classroom. Provision is also made for a hasty grammatical review at the end of each chapter. Both from a literary and from a grammatical standpoint, these notes leave little to be desired.

Unfortunately, the text contains some inconsistencies which will add to the bewilderment of the student. Thus we find *improbi* followed closely by *inperiti*, and worse still, by *inprobi*. Also we read *optumatum* and *optimati* in other places. *Existumo* may be a better form than *existimo*, but why then give *existimo* in the vocabulary as the preferable form? Some also might take exception to placing the infinitive last in the list of principal parts.

To sum up, we find here a most attractive choice of material to supplement the usual third year reading. The notes are well chosen and scholarly; the introductory matter is interesting and adequate; the maps are distinctly good. On the other hand, there are certain minor points which may or may not seem advisable, according to the prejudice of the teacher. There are likewise a few typographical errors, which will doubtless be corrected in subsequent editions. As a whole, it appears to be an eminently teachable book.

Lock Haven, Penn.

EDWARD D. CURTIS.

¹For suggestions concerning the use of Sallust's *Bellum Catilinae* in Schools see Miss Peaks's paper in *THE CLASSICAL WEEKLY* 4:43-44.

CAESAR B. G. 2.11 AGAIN.

Professor Knapp's note upon Caesar B. G. 2.11 (THE CLASSICAL WEEKLY 45), while unquestionably correct in respect to the general interpretation of the passages cited, seems to me most unfortunately misleading in the treatment of *cum*. The source of the difficulty which we encounter in the interpretation of *cum* is the fact that there is in English no colorless conjunction by which to represent it. In the clause *cum ab extremo agmine . . . consistent*, etc., is it not manifest that *cum* is an absolutely colorless word? Perhaps the clause can be accurately rendered in English only by a participial phrase: ' . . . killed many of them in the retreat, the rear, as our men came up, halting and valorously beating off the attack, but those in the van, because they thought themselves remote from the danger and were under no restraint or authority, breaking ranks when they heard the shouting and making tracks as fast as they could'. This clause adds a semi-paratactic descriptive statement about the retreat of the Belgians. To read into it a 'when', a 'since', or an 'although', and above all to find in it two of these adverbial relations, to my mind not only is erroneous, but will ruin the fine sensing of *cum* in many another passage.

(Parenthetically, one may wonder, if the greater part of the butchering were done among the van at the same time that fighting was going on in the rear, how that part of the enemy could seem to themselves *abesse a periculo*. Is it not more probable that the van escaped unscathed? One must remember that this was a tremendous horde of men,—some 330,000¹ (it required eight miles of land to accommodate their camp); whereas Caesar's entire force in service at the time was probably less than 25,000. But this is apart from the point at issue, for this "hint to the wise" can be read with equal ease into either interpretation).

In the other citation (B. G. 1.20) I believe that *cum* is (descriptively) temporal without a scintilla of either causal or concessive significance: 'because, at a time when Diviciacus had great influence as the result of his popularity, and Dumnorix had very little because of his youth, Dumnorix had gained in standing through Divitiacus's succor'.

This is in no way opposed, in either passage, to the finding of an antithetical relation between the two parts of the clauses, which is not indicated in Latin but which might be expressed in Greek by *ἀλλὰ*. (In the latter sentence, however, the contrast seems to me so weak that it would be overdone even by the English adversative conjunction 'but'). My two points are (1) that if there is any antithesis between the parts of either sentence it is left entirely to the reader to divine and *cum* has nothing to do with it: and (2) that *cum* may be so

entirely free of any causal, concessive, or temporal significance that the Roman writer is not conscious of any inconsistency or zeugma even when he uses the conjunction but once with two or more clauses that can not possibly have the same adverbial relation to the main sentence.

BARCLAY W. BRADLEY.

I reply briefly to Mr. Bradley's note, for various reasons. First, I have been somewhat surprised that there have not been more discussions in THE CLASSICAL WEEKLY of passages within the ordinary preparatory school reading; I think such discussions might be helpful. Secondly, it is clear that Mr. Bradley did not quite understand my previous remarks on this passage.

I do not think Mr. Bradley helps matters much in his first paragraph, by suggesting that we adopt but a vague rendering for *cum* in 2.11. Abstractly he is right, in warning us against too precise rendering of *cum*. Yet, concretely, I differ from him here. I am one of those who dislike most heartily vague conjunctions, such as 'while', and the absolute participial construction in English; my dislike is in part due to aesthetic considerations, in part to my feeling that nothing should be done or allowed that will prevent thought.

Nor did I read into *cum* in 2.11 two different senses, as Mr. Bradley implies at the end of his first and his third paragraphs. I took *cum* as causal; the 'although' comes from the antithesis between the parts of this causal clause, exactly as Mr. Bradley says, and as I sought to say or imply in my former note.

I do not think Mr. Bradley's suggestion that the *van* escaped is in harmony with the passage; it was certain *fugientes*, plainly, that were killed. These *fugientes* cannot have been those *ab extremo agmine*, for we are expressly told that they stood their ground.

We learn also that the killing of a great host of the foe was for the Romans *sine ullo periculo*; it was, therefore, a very different operation from that in which some withstood the Roman attack.

Mr. Bradley forgets that, since *videor* often enough equals our verb 'fancy', Caesar is himself in his *videretur* calling attention to the absurdity of their notion that they were out of the danger zone. The modern reader can hardly be asked to account for the wild notion of Caesar's foes. Further, the smallness of Caesar's force has nothing to do with the number of the slain; in Roman warfare it was the cavalry, never numerically a very strong part of the whole force, that did the butchering of the enemy. To me, then, the chapter clearly indicates that it was the van that suffered, and at the hands of the cavalry.

CHARLES KNAPP.

¹ Cf. B. G. 2.4.

THE CLASSICAL WEEKLY is published by the Classical Association of the Atlantic States, weekly, on Saturdays, from October to May inclusive, except in weeks in which there is a legal or school holiday, at Teachers College, 525 West 120th Street, New York City.

All persons within the territory of the Association who are interested in the literature, the life and the art of ancient Greece and ancient Rome, whether actually engaged in teaching the Classics or not, are eligible to membership in the Association. Application for membership may be made to the Secretary-Treasurer, Charles Knapp, Barnard College, New York. The annual dues (which cover also the subscription to **THE CLASSICAL WEEKLY**), are two dollars. Within the territory covered by the Association (New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia) subscription is possible to individuals only through membership. To institutions in this territory the subscription price is one dollar per year.

Outside the territory of the Association the subscription price of **THE CLASSICAL WEEKLY** is one dollar per year.

Editor-in-Chief

GONZALES LODGE, Teachers College, Columbia University

Managing Editor

CHARLES KNAPP, Barnard College, Columbia University

Associate Editors

ERNEST RIESS, Boys' High School, Brooklyn

HARRY L. WILSON, Johns Hopkins University

Business Manager

CHARLES KNAPP, Barnard College, New York City

Communications, articles, reviews, queries, etc., should be sent to the editor-in-chief. Inquiries concerning subscriptions and advertising, back numbers or extra numbers, notices of change of address, etc., should be sent to the business manager.

Printed by Princeton University Press, Princeton, N. J.

HANDBOOK OF GREEK RELIGION

By Arthur Fairbanks, Ph. D.,
Director of the Museum of Fine Arts, Boston

\$1.50

A simple, comprehensive study of the facts in regard to Greek religion, discussing forms of worship, periods of development, and the relation of religion to ideals of beauty and righteousness and philosophic truth. Provided with seventy-six specially prepared illustrations and plans, and supplemented by frequent footnotes and an index.

AMERICAN BOOK COMPANY

100 Washington Square

New York City

MACMILLAN'S LATIN SERIES

CORNELIUS NEPOS—Twenty Lives

Edited by J. E. Barss, Hotchkiss School, Lakeville, Conn. Cloth, xiv+316 pp. Maps and Illustrations. 90 cents net.

THE MACMILLAN COMPANY

64-68 FIFTH AVENUE, NEW YORK
BOSTON CHICAGO ATLANTA SAN FRANCISCO

REVISED EDITION

BARSS' WRITING LATIN

Based on Lodge's "Vocabulary of High School Latin."

"A pronounced advance beyond the first edition, and will prove useful in many schools."—D. O. S. Lowell, Headmaster Roxbury Latin School. Cloth 144 Pages. 30 cents.

D. C. HEATH & CO., Publishers

231-241 West 39th St.,

New York

A BEGINNER'S LATIN BOOK

New in Plan—New in Method

Caesar's First Campaign

By

William A. Jenner and Henry E. Wilson

Of the Boys' High School, Brooklyn, N. Y.

12mo., Cloth, \$1.00

A FIRST-YEAR BOOK

That is a real preparation for Caesar.

That is most attractive and interesting.

That solves the vocabulary problem for beginning work.

That is the most efficient drill book yet devised.

D. APPLETON & COMPANY

NEW YORK

CHICAGO

LATIN COMPOSITION

By Benjamin L. D'Ooge

A new method which has been received with great enthusiasm by teachers of Latin, and has been used with remarkable results in schools of varying grades and requirements.

An ideal textbook combining exercises based upon Caesar and Cicero with a presentation of the fundamentals of Latin grammar and syntax.

GINN AND COMPANY

Boston New York Chicago London
Atlanta Dallas Columbus San Francisco

INVESTIGATE the NEW CICERO in the LAKE CLASSICAL SERIES by

Harold Whetstone Johnston, Ph.D., Indiana State University and Hugh MacMaster Kingery, Ph.D. Wabash College

A FITTING COMPANION TO

JANES AND JENKS' *BELLUM HELVETICUM*

WALKER'S *CAESAR*

two editions; four book and seven book

KNAPP'S *VERGIL*

The *CICERO* is issued in two editions

Six Orations, letters and Sallust \$1.00

Ten Orations, letters and Sallust \$1.25

with separate class-room text

SCOTT, FORESMAN AND COMPANY

378 Wabash Ave., Chicago

37 East 28th St., New York